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Iran: KIYAN Addresses Its Readers

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Iran: KIYAN Addresses Its Readers

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KIYAN Addresses Its Readers

'Autumnal Whispers' From Editor-In-Chief

96LA0044A Tehran KIYAN in Persian
Aug-Sep 95 pp 2-3

[FBIS Translated Text] In its first issue in the year 1370 [21 March 1991 - 20 March 1992], KIYAN clarified its general concerns in various areas, and it grouped the priorities of the religious society of Iran around the intellectual issues. After the publication of 25 issues of KIYAN, everyone has had a chance to see and judge this publication's methods and procedures on the one hand and to identify, to a great extent, its supporters, critics, and opponents on the other.

On the one hand, KIYAN has never considered itself worthy of all this kindness and sympathy from its well-wishers and advisers. Now, following a careful study of the answers from its esteemed readers to an opinion poll done late in the year 1373 [21 March 1994 - 20 March 1995], whose results are included in this issue, it hopes to continue to enjoy the good will it has built among its readers. On the other hand, KIYAN has never considered itself deserving of all that unkindness and discrimination from society's leaders, or the escalating demands and the factional divisions they promote (the government and semi-government press). In this area also KIYAN hopes to arrive at a good and happy conclusion despite the many problems and all the suffering and divisive consequences.

Today it is clear to all those who work with ideas, whether they look deeply at the various side issues and requirements of this matter, or whether they look at these matters with concern for the collapse of sacred beliefs and religious motivations or concerns having to do with the collapse of monopoly procedures and closed channels for transferring religious beliefs to the community of the faithful, that the publication KIYAN was not built on the passions of disillusioned people with broken hearts and wounded feelings, because indifference and reclusiveness are the foreordained refuge of the broken-hearted and the disillusioned; rather, this publication was built, established and came to endure because it is a response to a mass of needs, motives and concerns.

Have those who oppose KIYAN's direction and consider themselves hostile to it asked themselves why this publication, from the very beginning and even before that in the very first days of the birth of the former KEYHAN-E FARHANGI, has given priority to religious investigations and debates about the commandments and their philosophy and sociology? Is not the clear meaning of this that this is a cultural enterprise with religious sensibilities, inclinations and concerns?

What are we really saying, and what do we really want? The answer to this question can be found elegantly, delicately and sometimes clearly expressed between the lines on the pages of KIYAN. God forbid that society's aware and intelligent people should receive the indications of this as something else. Nothing other than this is to be expected from implacable opponents and people who like to escalate an uproar. They will not permit others to rise and are envious and jealous of whatever is new and whoever wants what is new. However, perhaps a new description of the assumptions and claims and the repeated expressions of concern and worry will be instructive and profitable for believers and advisers, and perhaps it will be a lesson for opponents and enemies.

We live in a world that has become quite small because of astonishing human progress; it has become very interconnected and borderless because of the rapid transfer of free information, data and cultural cycles. We live in a region that has become quite restive and tempting because of the collapse of fearsome treaties, the breaking of the powerful arms of the world's seekers of conquest and lovers of excess and the disruption of previous balances of power. We live in a society that has seen unprecedented changes in the last two decades, and religion and its keepers have been pulled out of traditional closets and tight spaces into the wide spaces of society.

What is implied by this change is that religion and the keepers of religion came to power and into public life with a mass of claims and a profound solution, in order to give a satisfactory answer to today's human needs and desires, and to put this world and the next in good order for human beings. Even if this is not the correct interpretation of the role of religion, in any case the official interpreters of religion have created this expectation in religious society.

In an age when hundreds of religious orthodoxies and ways of thinking have been tested and relegated to museums and forgotten worlds, religion and religious government are not seals that can be stamped to the foreheads of large numbers of people and some classes and groups. Rather, these two areas are indicative of a heavy mission whose bearers and claimants must take up from the point where the totality of human experience has stopped, and move capably and with method into the fields of conflict. In our society, which has the habit of religious practice and a religious government, such a mission needs to have the way paved for the massive production of intellectual products. Innovators and producers of thought and the promoters and patrons in this area must be thanked and acknowledged. If we can all agree on the necessity of this, then we will certainly see

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the necessity, and there will be no hesitation or debate about the fact, that the preparations must be made for intellectual production and growth, which can have meaning and be understood only with freedom of expression and by maintaining respect for thought; we must put aside practices that block and limit thought, along with the ugly practices that create terror and spread and promote insults.

If our society is emptied of the aforementioned clear phenomena, if the products of thought are faced with tens of obstacles and obstructions, if the producers of thought and ideas are faced with fear and terror, with what logic or justification can we call ourselves the guardians of an orthodoxy that is the sworn enemy of thought and the pen, and what right do we have to complain about the fact that today's generation is fleeing the country, at war with its identity and willing to accept invasion?

Let us sincerely and kindly raise this question: If a religious society is unable to put in good order and make operational the highest things that are acceptable to it, meaning its religious theories, and if its social management makes excessive use of outdated and useless theories, what will we use to restore the shape and form of the world of the future in the face of the complex struggles of today's humanity?

Basically, what messages and solutions do we have for the post-Cold War world, a world that has stepped into the arena of conflict with the tools of science and all-encompassing cultural cycles, and at the same time, what messages and solutions do we have for a world that is suffering from the lack of spiritual values? Is it enough merely to have emotional affiliation and attachment in various parts of the world, to influence the course of world thought? Is the "mother" of the Muslim world equipped to enter the age of the "clash of civilizations" or at least to find a way to coexist with "competing civilizations" and strengthen its ties with its "fraternal civilizations"?

Joining hands and building imaginary palaces, speaking of the glory and grandeur of vague models of behavior, drawing lines in the sand to taunt the devils of the world and provoking its oppressed people to sacred rage, while at the same moaning about the young generation's vulnerability to the invasions and hostility of "sworn enemies"—can these things save our religious society from the conflicts and dangers that have also overtaken societies that are more self-assured, more pretentious and more powerful than ours?

How many prominent thinkers and innovators does the "mother" of Islam really have, who are familiar with the language of today's world, with the procedures of understanding and debate of the world's scholars, and with the commonly recognized international dialogues? What are the behavior and methods of this very insignificant number of people, who must really be called the last survivors of the new religious thought? We are not talking about the classical scholars and researchers of the seminaries and universities or the classical texts on theology, principles, religion, philosophy, the commandments and the like, which are useful and a source of pride in their own right. We are talking about innovative thinkers who can introduce the theoretical capabilities of Iran's religious society for entry into the world's constructive debates about the vital role of religions in solving today's human problems and difficulties, who can help channel the hostility between competing cultures into dialogues with mutual understanding, who can draw the red lines between the recognized beliefs and sacred symbols of the celestial religions and who can prevent the repetition of attacks by unwise people such as Salman Rushdie on religious values and symbols, and finally who can create appropriate conditions for decision-making political bodies to adopt wiser and more intelligent religious methods in international affairs.

This necessity also arises in domestic affairs and in dealing with many insoluble social, cultural, economic and political problems. Today, no one should forget than more than anything the complexities and problems of Iranian society need theoretical, rationally developed and flexible solutions to meet the exigencies and issues of the age. The interest of the government and society in establishing wise solutions and in opening the doors to active participation by thinkers and experts in facilitating development and in giving religious justifications and explanations for various issues is undeniably preferable to resorting to councils such as the government's Assembly for the Discernment of Expediency.

Today our society is suffering severely from the lack of or shortage of the aforementioned conditions. Respect and security for people with ideas has become endangered. The thinkers in this land have been deprived of the courage to discuss this society's acute afflictions for today and tomorrow. On the other hand, the rudeness and reviling by pressure groups increases, and they get more support and legitimacy for their actions. Ugly and violent attacks on cultural centers and the disruption of university academic talks have increased remarkably, and, most painful and astonishing of all, such actions are being supported and encouraged publicly by officials who are supposed to guard the Constitution.

Attacks on society's intellectuals and aware people have become routine. The "right" of freedom by the people in the nation is being subjected to sophistry, chicanery and scorn, and it is interesting that this sophistry and

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fallacious reasoning is being guided and encouraged by bodies whose professional mission (the press) should be to promote and advocate social freedoms in the framework of the Constitution and the duties of the people and social groups in accordance with the articles of the Constitution, and, even further, more acute and more limiting than that, laws should be passed immediately. Yet they have hesitated and fallen short on the "rights" of the public and social groups that are clearly stipulated in the Constitution, especially that group of public rights that goes back to public participation in the formation of the nation's political and social structure; these rights are faced with hundreds of "buts", "ifs" and pre- and post-conditions. There is much talk about the "presence" of the public in public affairs and the necessity for this, but little is heard of public "participation" in building and forming social activities, or the undeniable necessity for that.

We have noted previously that the building of one-way monopoly avenues for the presentation of cliche interpretations and slide-like images of the external conditions in society, paying little attention to what is going on behind the scenes and paying no attention to what is left and takes root after society's impermanent exterior collapses, is one of the great and deadly diseases of revolutions. One must not look at the questions that are arising in the minds of today's generation as a reprehensible rebellion against faith; rather, one must think about the people who consider themselves responsible and able to answer these questions.

We must not attack whatever that is called new and innovative in the domain of thought and ideas, especially religious thought, driving it out of sight with warnings and accusations of infidelity. Rather, solutions must be found to correct rigidity and subjugation of thought and ideas, which is one of the disastrous things that come with systems that demand everything all at once. Nothing must be done that will repeat the bitter experience of the encounter with Dr. 'Ali Shari'ati in the seventies that drove an aching, questioning, and truth-seeking generation into ill-fated clashes or unwanted disillusionment and withdrawal. Rather, all forces should be utilized to mobilize religion and reinforce those who defend its philosophy and commands. Nothing should be done to cause Iran's system and religious government to become a taunted regime under the careful scrutiny of observers, in light of the good expectations of those who are waiting for it to succeed, and in the judgment of history for the people of the future. Rather, procedures must be employed that follow the high precepts and examples of religion. The model for religious government can be heard, can be repeated and is indestructible. Nothing must be done to cause today's generation to be taunted and reviled by the next generation because of its belief and respect for a sacred revolution and its concern for higher interests, in the face of distortions, demands for monopoly, one-sided views, and deathly silence.

By opening space for the exchange of ideas among religious and non-religious thinkers through reminders and warnings of the type given above, KIYAN is thinking of ways to mobilize and extend as much as possible the domain and authority of religious theory, to intellectually reinforce this generation of religious practitioners and to make a society that shows no signs of immaturity and is full of the products of the intellect, and God is behind what is intended and the source of the good.

Editor

Results of Survey

96LA0044B Tehran KIYAN in Persian
Aug-Sep 95 pp 46-49

[FBIS Translated Text] Note: Late in the year 1373 [21 March 1994 - 20 March 1995] KIYAN published a detailed survey to evaluate the judgments of our readers on the publication's orientation and strengths and weaknesses.

The response by our accepted readers to this survey went beyond the expectations of KIYAN's editors. Thus, immediately after obtaining answers from our readers, a task that took until the middle of Farvardin 1374 [5-20 April 1995] to complete, the work of entering the data into the computer and studying the results began. The research work on this project took about three months. The results filled an 800-page book with dozens of illustrations and tables, which will be kept by the publication's editors as a working guide.

The following report which we present to our esteemed readers contains selected results from KIYAN's survey project. KIYAN thanks and praises all its colleagues who help design, organize, collect and analyze this survey, especially Ms. Marzieh Mohammadpur and Mitra Mirzajani, who did the computer data entry work with great precision.

This report has three main parts: In the first part, we have presented the answers from readers based on the order of the questions in the survey at a level of detail that will be digestible by non-specialist readers. In the second part we showed the factors that have to do with reader interest in the distribution of the publication they like. In the final section, we discuss the general assessment by readers of the publication, where this assessment is positive and where it is negative. In the first part, apart from the fact that we have reflected the

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results obtained from the answers of 506 "respondents," in most cases we have made inferences from the overall views of "readers," and based on the probabilities we have shown what the views of the readers are.

We will not discuss the procedures for research and collection. We will only say that the results were collected using the computer program SPSS. It goes without saying that the volume of results is much greater than what is summarized in this report. Our criterion for selecting and presenting the results is what is likely to be needed and wanted by readers. We have kept for ourselves what has to do with the publication's decision-making and improvement and will put it to use. We have left it to our readers to draw their own final conclusions, because the statistics and figures in this report are sufficient, clear and evocative.

Part 1: General Description of Results

1. Individual Characteristics of Respondents

Age: The average age of the respondents was 30 years, the youngest 16 years and the oldest 73 years. Half the respondents were more than 28 years old; the other half younger. More respondents were 24 years old than any other. It can be said with 99 percent reliability that the average age of all of KIYAN's readers is between 29 and 32 and that 74 to 84 percent of its readers are between 20 and 40.

Gender: 95 percent of the respondents were men and only five percent were women, and in general it can be said that there is a 99 percent probability that only 1 to 9 percent of KIYAN's readers are women.

Marital Status: 56 percent of the respondents were single and 44 percent were married. There is a 99 percent probability that between 47 and 65 percent of all readers are single.

Education: 83 percent of those answering have university education, while 55 percent have B.A. degrees or are students working on B.A. degrees; 10 percent of them have doctoral credentials. There is a 99 percent probability that between 79 and 87 percent of all readers have higher education; 53 percent of the respondents have studied in the humanities or are doing so.

Employment: About 33 percent of all respondents were studying; 33 percent of them were working in service positions, 19 percent of them were working in education and training positions; and 70 percent of the respondents were serving in government employment.

Place of Residence: 51 percent of the respondents were Tehran residents and 20 percent were residents of other province centers in the country; 3 percent were also living outside the country.

Religion: 97 percent of the respondents were Muslim; 0.4 percent were followers of other religions; and 2.3 percent of the respondents either did not give a clear answer to this question or did not answer at all.

2. Respondents Relationship to Publication

Of those responding, 45 percent have been readers of KIYAN since the first year of publication, and 19 percent of them have been readers since 1373 [21 March 1994 - 20 March 1995]. There was another wave of acceptance in 1372 [21 March 1993 - 20 March 1994], and more than one-fifth of the respondents (22 percent) have been reading KIYAN since that year.

A total of 47 percent of the respondents became aware of KIYAN through their friends, colleagues, teachers, or professors; 29 percent through newspaper vendors; 5 percent through booksellers; and 3 percent through libraries or publications. Of the respondents, 20 percent were subscribers, and 70 percent of them had obtained the publication through newspaper vendors.

A majority of the subscribers (83 percent) were satisfied with the way they receive the publication. Most of those who were dissatisfied mentioned the publication's irregularity and its delivery. Some noted that some issues failed to arrive or said there were problems with extending subscriptions and with municipal subscribers.

Of those responding, 87 percent encouraged others to read KIYAN. Most of these people (19 percent) gave as their reasons for encouraging others to read KIYAN the fact that it is beneficial and is effective in raising the level of the reader's thought. Others used terms such as courageous, eloquent, valuable, giving rise to questions, and intellectual tendencies to describe the publication and cited these things as their reasons for encouraging others to read it.

The respondents said they gave their copies to an average of 2.4 other people to read. Some respondents gave their copies to only one other person, and some gave their copies to as many as 20 other people. There is a 99 percent probability that all readers give their copies to an average of 2 to 2.8 other persons to read. Thus, the publication's true circulation must be 2 to 2.8 times the sales circulation.

Apart from the 5 percent of respondents whose copies of the publication are not read by anyone else, the copies of 74 percent of the respondents are also read by their friends, colleagues and classmates; the copies of 19 percent of the respondents are read by the members of their families.

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The price of the publication was not important for 46 percent of the respondents. For 34 percent, it was "easy" to pay the price of the publication, and it was "difficult" to do this for 22 percent. In general, there is a 99 percent probability that 73 to 83 percent of all readers find the price of the publication acceptable.

3. Evaluating Form and Content

A total of 74 percent of respondents considered the number of pages of the publication "appropriate," and 25 percent considered the number of pages "too few." Only 1 percent of the respondents considered the number of pages to be "too many."

The largest group of respondents (37 percent) did not consider the size of any of the publication's sections to be "in excess" of expectations. Apart from the 30 percent of respondents who did not express an opinion in this area, another 13 percent considered the amount of material in the "literature" section to be "in excess" of their expectations. On the other hand, 36 percent of the respondents considered the volume of material in the "ideas" section to be "less" than expected, and 13 percent did not consider the size of any section to be less than expected.

Of the respondents, 82 percent considered the language and expressions in the publication's various sections to be "appropriate," 10 percent considered it to be "complicated" and another 8 percent considered it to be "commonplace." The respondents considered the most complicated language and expression to be in the "ideas" section, and the most commonplace language to be in the "on other matters" section. In general, there is a 99 percent probability that 77 to 87 percent of all readers consider the language and expressions used in KIYAN to be "appropriate."

Of the respondents, 27 percent do not consider the sketches in the publication to be understandable and 59 percent consider them understandable to an extent. Only 13 percent of the respondents considered the sketches in the publication to be completely understandable.

A total of 44 percent of the respondents noted the absence of certain subjects in KIYAN in the area of ideas; 25 percent mentioned gaps in political, economic and social issues, and 1 percent mentioned a shortage of historical material.

Of the respondents, 48 percent opposed the idea that KIYAN should deal only with intellectual discussions, and 44 percent were in agreement with it. At the same time, 66 percent of the respondents were in favor of having only one subject treated in the section on ideas; of course 25 percent of the respondents were also opposed to this idea. In any case, there is a 99 percent probability that 47 to 49 percent of all readers are opposed to limiting KIYAN's content to intellectual topics.

About 78 percent of the respondents gave KIYAN a grade higher than 15; half of them gave a grade higher than 17 and another half gave a grade less than 17 to their publication. The largest number of the respondents (22 percent) gave the publication a grade of 18. The average grade given by the respondents was 16.9 percent. There is a 99 percent probability that all of KIYAN's readers give it an average grade of 16.7 and 17.1. There is the same probability that 73 to 83 percent of all readers give KIYAN a grade higher than 15.

There were 14 percent who gave a higher grade to IRAN-E FARDA than to KIYAN. The subsequent rankings went to the publications FARHANG-E TOWSE'EH, NAMEH-YE FARHANG, GOFT O GU, KIYAN-E FARHANGI, JAME'E-YE SALEM, each with 3 percent, and NEGAH-E NOW, KELK, ADINEH AND ARGHNUN, each with 2 percent.

A total of 60 percent of those responding described the publication's general direction as "making progress;" 15 percent considered it to be marching in place; and 2 percent believed that KIYAN has deteriorated; 20 percent also said that the publication has not maintained a stable course.

4. KIYAN and Reader Views

There were 53 percent who were in agreement or complete agreement with the idea that KIYAN should be converted to a forum for dialogue between religious and non-religious intellectuals. On the other hand, 23 percent were opposed or completely opposed to this idea. In general, there is a 99 percent probability that between 49 and 57 percent of all readers are in agreement with this idea.

A total of 57 percent of respondents believed that conversations between religious and non-religious intellectuals are a "very great" help to the growth of religious thought; 26 percent also believed that such conversations would be a "great" help to the growth of religious thought. On the other hand, respectively 3 and 2 percent of respondents believed that these conversations would be of "little" or "very little" help to the growth of religious thought. There is a 99 percent probability that between 79 and 87 percent of all readers believe that conversations between religious and non-religious intellectuals will be a "great" or "very great" help to the growth of religious thought.

Moreover, the more respondents agreed with the idea that KIYAN should be converted into a forum for dis-

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cussion between religious and non-religious intellectuals, the more they agreed that these discussions would be helpful for the growth of religious thought, and vice-versa.

Of respondents 65 percent were in agreement or full agreement with the idea that KIYAN speaks for a special intellectual faction in society while 18 percent disagreed with this idea; 53 percent of the respondents believe that it is "good" that KIYAN speaks for a special intellectual faction in society and 48 percent described this situation as "bad." In general, there is a 95 percent probability that 61 to 69 percent of all readers are in agreement with the aforementioned idea about KIYAN, but only 47 to 51 percent of them describe this situation as "good." Of course, most of those who are in agreement with this idea describe it as good, and vice-versa.

A total of 87 percent of the respondents believed that KIYAN has been able to maintain a balance "to an extent" in printing the views of the various intellectual groups in society; 13 percent believed that KIYAN has been "completely" successful in doing this, and 8 percent believed that it has not been successful at all. In reality, there is a 99 percent probability that 87 to 95 percent of all readers believe that KIYAN has been successful in doing this.

There were 52 percent who disagree or completely disagree that KIYAN works to make society scholarly. On the other hand, 23 percent agreed with this idea; 64 percent of these same respondents disagreed that scholasticism is completely anti-religion, although 15 percent also agreed. In general, there is a 95 percent probability that between 48 and 56 percent of all readers disagree with the idea that KIYAN works to make society scholarly. There is also a 95 percent probability that between 60 and 68 percent of them disagree that scholasticism is completely against religion.

Moreover, those who do not think that scholasticism is completely against religion also mostly agree that KIYAN works to make society scholarly. On the other hand, those who mostly agreed that scholasticism is against religion mostly disagreed that KIYAN promotes scholasticism.

Of the respondents, 57 percent described themselves as people with religious inclinations, and 24 percent described themselves as people with extreme religious inclinations. On the other hand, 19 percent of the respondents described themselves as lacking in religious tendencies, or as being "not that religious." There is a 99 percent probability that 71 to 81 percent of all KIYAN's readers consider themselves religious or extremely religious.

The ones who described themselves as "extremely religious" do not believe that KIYAN works to make society scholarly, and conversely, the less the respondents have religious tendencies, by their own description, the more they tend to agree that KIYAN works to make society scholarly.

There are 59 percent who included their addresses, and 34 percent included their names in their survey forms, although the publication did not request such a thing from its readers. This is not the customary thing to do in studies of this type. This can be considered indicative of the level of confidence readers have in KIYAN.

Part 2: Extent of Publication's Promotion

We asked KIYAN's readers how many other people they give each copy of the publication to so they also can read it. If we assume that the answer to this question is an indication of the extent to which readers circulate the publication, then we would need to see what changes this makes in relation to the other characteristics of the respondents. We note that KIYAN's readers give the publication to an average of 2 to 2.8 other people.

Taking education into account, it must be said that the publication's average distribution among respondents differs meaningfully between those with master's degrees and those with a B.A. (or students studying for a B.A.). The first group gives the publication to an average of three other people, and the second group gives it to an average of 2.3 other people.

The publication's average distribution differs among the groups who became readers of KIYAN earlier and among those who became readers later. Those who became readers of KIYAN at the beginning (1370 [21 March 1991 - 20 March 1992]) give the publication to an average of 2.8 other people, and those who joined KIYAN's readership in 1372 give it to 2 other persons.

There is a significant difference between the circulation of KIYAN by those who learned about KIYAN from friends and colleagues and those who learned about the publication through book stores or newspaper vendors. Those in the first group give the publication to an average of 2.4 and 3.7 other persons, and those in the second group give it to an average of 1.5 and 1.9 other persons.

On the other hand, those who obtain the publication at book stores give it to an average of 3.6 other people, while subscribers and those who obtain the publication through newspaper vendors give the publication to 2.4 and 2.2 other people, respectively.

Those whose friends read their copies give the publication to a higher average number of people than those

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whose family members read their copies. The first group gives the publication to an average of 2.8 other people, while the second group gives it to an average of 2 other people.

Those who find the sketches in the publication to be understandable give it to an average of 3.1 other people, while those who do not consider the sketches to be understandable give the publication to 2.1 other people.

Part 3: General Reader Assessment

We also asked our readers to give KIYAN an overall grade between 1 and 20, keeping in mind the criteria for a good publication in our area of work. As we saw, KIYAN's readers gave it average grades between 16.7 and 17.1. Now we will see where this evaluation (as reflected in the grades given by readers) fits in relation to other answers given by the respondents.

The respondents gave different evaluations depending on how they learned about KIYAN. The group who learned about the publication through professors and teachers gave an average grade of 18.4 percent, and those who learned about it through book stores gave it a grade of 16.4. Moreover, those who learned about the publication through their friends also gave higher grades than those who learned about KIYAN through newspaper vendors (17 as opposed to 16.7).

Those respondents who found it easy to pay the price of the publication gave meaningfully higher grades than those who found it difficult to pay the price of the publication (17.2 compared to 16.6).

The average grade given by that group of respondents who did not consider the size of any of the publication's sections to be "larger" than expected differed significantly from that of the group of respondents who considered the sections on ideas or literature to be "larger" than expected. The first group gave an average grade of 17.4 in evaluating the publication, and the other groups gave average grades respectively of 16.1 and 16.5.

In the same way, those who did not consider the size of any of the publication's sections to be "less" than expected gave KIYAN an average grade of 17.6, whole those who considered the sections on ideas or literature to be "less" in size than expected gave average grades of 16.8 and 16.6 respectively.

The average grade given by that group of respondents who thought the language and expressions in the literature section to be appropriate differed significantly from the average grade given by those who found it to be complicated or commonplace. The first group gave an average grade of 17.2, while the other two groups gave average grades of 15.7 and 15.9 respectively. In the same way, different grades were given to the publication by those who found the language and expressions in the art section to be appropriate and those who found it to be complicated or commonplace. The first group gave an average grade of 1.72 and the other two groups gave an average grade of 16.1

The group of respondents who thought the publication was "making progress" (who gave it an average grade of 17.3) and those who thought it was deteriorating (whose average grade was 15.5) evaluated the publication differently.

The average grades differed significantly between the group of respondents who believed that discussions between religious and non-religious intellectuals helped "very greatly" or "greatly" with the growth of religious thought and those who believed that these discussions helped "little" or "very little" with the growth of religious thought. The first group gave average grades of 17.1 and 17.3 respectively, while the other group gave average grades of 15.9 and 15.96.

The average grades given by those respondents who disagree or completely disagree with the idea that KIYAN speaks for a special intellectual group in society differed significantly from the average grades given by those who agreed or completely agreed with this idea. The first group gave average grades respectively of 18.8 and 18, and the next group gave average grades respectively of 16.8 and 16.4.

Those respondents who believed that KIYAN has been able to "completely" maintain a balance in printing the views of various intellectual groups in society, gave the publication a more positive evaluation than others. The latter group gave an average grade to KIYAN of 18.1, and those who believed that KIYAN has not been successful "at all" in doing this or only "to some extent" gave average grades respectively of 14.8 and 17 to KIYAN.

The average grades given by the groups of respondents who "disagreed" or "completely disagreed" with the idea that KIYAN works to make society scholarly differed significantly from the average grades given by those who "agreed" with this idea. The latter group gave KIAN an average grade of 16.5, while the other two groups gave KIAN average grades respectively of 17.1 and 17.5.

Reasons for Price Increase

96LA0044C Tehran KIYAN in Persian Aug-Sep 95 p 1

[FBIS Translated Text] As KIYAN's respected readers know, the economic crisis and other things have made it more difficult than ever for independent publications

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to operate. Along with this, the complete cutoff of KIYAN's paper ration by the Ministry of Guidance General Press Office since Tir 1372 [22 June - 22 July 1993], the daily increases in general production costs generally and the need to buy paper on the free market specifically have caused the finished cost of a copy of KIYAN to be significantly higher than the announced price. Thus, KIYAN's managers have had no choice but to take a substantial financial loss on each copy of the publication and to make up this loss through ancillary cultural activities.

In this situation, how is it possible to keep from reducing staff as much as possible, to increase the price of the publication keeping in mind the financial difficulties of readers, most of whom are students, and to guarantee the publication's continued operation in the face of daily increasing difficulties?

In these circumstances, KIYAN is looking to its respected readers for help, and it hopes that the publication's continuing price increases will be seen only in the framework of an effort to meet a small part of the cost of producing the magazine. An increase in the number of steady subscribers will also play an effective role in the continuation of KIYAN's cultural mission.

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